



The Sabbath Recorder.

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EDITED BY A COMMITTEE OF THE BOARD.

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THE CENTRAL ASSOCIATION.

The twenty-second Anniversary of this organization was held in the meeting-house of the first Seventh-day Baptist church of Verona, N. Y., commencing June 11th, 1857.

The Introductory Discourse was delivered by Elder Joshua Clarke, from Matt. 5: 18. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The speaker commenced by saying that his subject was, The Moral Power of the Church, and that he should discuss it under the two following heads. 1st. In what the moral power of the church consists. 2d. Show how that power is to be wielded.

The preacher in taking up the 1st head, held that the moral power of the church consisted in her Purity; and that error, not only diverts the energy of the church from its proper use, but also opposes a positive obstacle to a successful employment of her strength in favor of truth.

Under the 2d branch of his subject, Eld. C. urged that the church must wield her moral power by a consistent practice of the truth held by her—and that the church must do this unitedly and constantly. These points were illustrated and enforced pertinently by the speaker, in a variety of ways.

After the sermon, the chairman of the previous Session, called the Association to order.

A motion was then made and carried, that the chairman should appoint a committee to nominate officers for the Association for this year: whereupon he appointed

JOHN MAXSON, HIRAM SHEEMAN, CHARLES POTTER, Committee.

The Association then adjourned for one hour.

Afternoon Session.

The committee on nomination reported: H. L. Jones, for President; Irf J. Ordway and Richard Stillman, for Secretaries; who were duly elected.

The reading of the Constitution of the Association and its Rules of Order being called for and had, the letters from the churches were then called for and read. Other correspondence then being called for by the President, T. E. Babcock of the North-Western Association, and L. Crandall of the Eastern, presented their credentials as delegates from those bodies respectively, and were received and welcomed as such.

The usual committees were then appointed. Joshua Clarke, delegate to the Western and North-Western Associations being called upon, read an interesting Report of his Mission to, and interview with those bodies.

The Association then adjourned to 9 o'clock, June 12th.

June 12—Morning Session.

This Session was spent in attending to a variety of ordinary items of business. One of these, namely, the subject of sending delegates to sister Associations occupied considerable time. The point in question seemed to be, whether the funds expended in that way would not do more good if appropriated to missionary purposes. It was finally determined to send delegates as heretofore, and the following appointments were made: L. M. Cottrell delegate to the Eastern, H. L. Jones to the Western, and J. P. Hunting to the North-Western Associations.

The Report on the State of Religion indicated that the increase of communicants in the Association the past year had been only two. This with other considerations brought to view in the Report, furnished a theme which led to a deeply affecting flow of Christian sentiment, that moved to tears a large proportion of the audience. Brethren Curtis, Summerbell, Crandall, Lewis, Babcock and others participated in the discussion. The Report was heartily adopted. Thinking that the Report itself would be more interesting to our readers than what we might say farther on the subject, we here insert it nearly entire:

REPORT ON THE STATE OF RELIGION.

Your Committee to whom was assigned the duty of making a Report on the State of Religion, would respectfully submit the following:

In looking over the condition of the churches, so far as we are able to collect facts which set forth their state, we find occasion for gratitude to God, that so few of our brethren have been called away by death. That their is such general harmony existing, together with such an evident inclination to walk in the faith of the gospel in general, and in those truths which especially distinguish us as a people—That there are signs of progress in the various benevolent institutions among us—That three of the churches report revivals in their midst. Still, we express our unhesitating conviction, that there is great reason for abasement and contrition before God, in view of the comparatively low state of religious interest among us, and a want of that zealous and continued effort for the conversion of sinners, in which the church should ever see its only hopeful prospect of advancement in numbers and strength, tending to the evangelization and salvation of the world. Especially are we forced to the above conclusion, when we remember that the Great Head of the church has taught His people to let their light so shine before men, as to be a means of inducing them to glorify God, and when, after all, we find that His truth has not been made more efficient in our hands during the past year; the letters only showing an addition of sixty-one members, and a decrease of fifty-nine.

Your Committee would be far from conveying the idea that we are always to measure the real advancement of religion by present ap-

pearances of success; but after making all proper allowances for the slow progress of religion in this evil world, we are of the opinion that there has been a censurable failure on the part of our brethren and sisters, to bring such "lithes and offerings into the store-house" as are calculated to give power and attraction to the religion which we profess. It is presumed by the committee that had the letters from the churches been more full, a report might have been prepared, filled with greater interest to the Association, and more satisfactory to themselves. We would therefore earnestly recommend to the churches, the carrying out of the plan of report adopted by the Association and ordered to be printed in the minutes of this session. In reviewing the past, we would not let a sense of neglect and unfaithfulness tend to discouragement and greater inaction, but on the contrary, ardently desire that the humbling view of our inefficiency in the vineyard of the Lord, during the past year, may lead all of our dear brethren and sisters of the respective churches, to more fully realize that as all our strength, efficiency, moral power, and Christian fruit-bearing, are the result of vital union with Christ, so in order to enjoy these happy influences, our duty, as Christians, in our future work is plain. It is to return to God by a confession of our sins; to pray earnestly and continually, for the outpouring of the Holy Spirit on our families and churches—to adopt a more careful and practical system of family worship and instruction, accompanied by reading the Scriptures—to engage more heartily with our ministering brethren in direct efforts for revivals, and the conversion of sinners, as becometh "that people whose God is the Lord," and as "lively stones, built up a Spiritual house." Then may we confidently look for prosperity, and expect to be able, at our next Anniversary to report that God is in us of a truth. May the Lord incline the hearts of His people to lay themselves out for so great a work, is the prayer of our Committee.

C. M. LEWIS, D. P. CURTIS, L. M. COTTRELL, Committee.

Afternoon Session.

Pursuant to previous arrangement Bro. H. L. Jones read an Address on the subject of the Sabbath.

This Address exhibited quite or good deal of closeness and depth of thought. The Association requested a copy of it for insertion in the Recorder.

The Report of the committee on Education drew out many interesting remarks in advocacy of that cause, and of giving our schools more patronage and our young people more of the advantages which those Institutions offered. This Report we have not by us; but we suppose it will appear in the Minutes of the Association with much other matter of interest that we shall not be able to put into this notice of the Associations' doings. A variety of business items occupied the rest of this session and the Association adjourned to the 14th, at 9 o'clock, A. M.

The order of religious exercises on the Sabbath was as follows: At 11 o'clock, Preaching by A. W. Coon, followed by T. E. Babcock, after which the Lord's Supper was administered by J. Clarke, and Geo. B. Utter. In the afternoon, preaching by E. Barnes.

First Day, June 14—Morning Session.

J. C. West was appointed to preach the Introductory Discourse at the next Session, and J. P. Hunting his alternate. J. Clarke was appointed to preach a sermon at the same session, on missions.

The following Report was presented by the chairman of the committee and after a short discussion was adopted:

REPORT ON PUBLICATIONS.

The Committee on Publications present the following Report:

In looking over the field of our publishing interests we say

1st. Our publications have been of great use to the cause in which we are engaged.

2d. That in the opinion of your committee it is indispensable that those publications be sustained; we refer particularly to the Sabbath Recorder, and Sabbath-School Visitor.

3d. Your committee believe that it is necessary that the circulation of those publications be enlarged by obtaining new subscribers.

4th. Past experience convinces your committee also that the system of payment in advance should be as strictly followed as possible by our subscribers.

5th. That in all our movements in this matter, we should labor, not only to give growth and vigor to the work already in hand, but hasten the time when we should publish our Sabbath-School Libraries, and other religious literature.

The Report of the committee on Resolutions was presented by T. E. Babcock, and received together with one presented by L. M. Cottrell. The second resolution in this Report referred to the Missionary interests of the Association and called out considerable discussion, in which the position and comparative character of our people in regard to Christian liberality and enterprise was considered. There seemed to be a strong feeling that though they had not been altogether behind others in such work—they however, had not done so much as they ought.

In accordance with previous arrangements, at 10 o'clock the Association adjourned for preaching by J. Summerbell, followed by L. Crandall.

The weather during the first two days of the Session was quite unfavorable, being very rainy; yet the attendance was pretty large, and the attention given to preaching was very good.

Afternoon Session.

As had been provided for by previous notice, this Session was commenced by the reading of an Essay on the use of Tobacco by J. P. Hunting. This Essay was marked by ability, and showed that the writer had devoted considerable study to his subject. But as the Association requested a copy for publication in the Recorder, our readers may soon judge of it for themselves.

The Session was characterized by unanimity, earnest religious sentiment, and good feeling.

Ignorance and conceit are two of the worst qualities to combat. It is easier to dispute with a statesman than a blockhead.

SECTARIANISM.

Having expatiated, perhaps too lengthily on Sectarianism, I shall now proceed to a more direct notice of Bro. Crandall's articles, trusting that he will excuse me if I do not stop to notice mere personal allusions.

Bro. C. "Thinks the doctrines of our religion have been brought to a finality by Jesus Christ, and that the only difficulty in the way of the church, or individuals conquering a unity, lies in an unholy rejection of the finality fixed by the Son of God. He does not believe that the conflict of ages on the dogmas arises in any thing but sin—that any thing but sin perpetuates that conflict. That sin is voluntary not necessary. The love of that which is not true, the incomplete sanctification of those who make up the Christian world resists truth, and prevents agreement. If sin were removed, ignorance and division soon would be. In one man's view it favors his interest to construe and modify the doctrines of Christ in this way, and another thinks it will answer for him to accommodate his self interest, to interpret those teachings in another way. But when men come to act from the single force of divine authority, they will move in one direction; for that authority is one like God from whom it came, and it tends to one result, namely—conformity to Him who is one and unchangeable."

In the above there is, if I understand it, a vague indefiniteness taken as a whole. For, first, Bro. C. asserts that sin, the love of that which is not true, and self interest, to be the only cause of division or difference of opinion. This I understand he asserts positively, and without any qualification. And yet he concludes by saying that when men come to act from the single force of divine authority, they will move in one direction, and tend to one result.

Now this last is undeniably true. That all intelligences acting from the force of divine authority alone, will tend to word the absolute truth, none will deny. But this does not secure perfect conformity in the belief of what is true, so long as men are tending to words the absolute truth. For there must be quite a variety of conception of what truth is, among beings who may be for ever tending or approximating towards the perfect, even though they should at last fully comprehend that perfect, which is not probable. Paul himself once thought as a child, and it was only by growth that he arrived at manhood.

I therefore do not agree with Bro. C., that sin is the sole cause of division or difference of opinion, if by sin he means such a state of mind as is criminal and needs forgiveness. But if by sin he only means what may be called imperfection or undevelopment of the finite, I do not object. But I do understand him to maintain that all error is criminal in all in whom it exists. For admitting that the "doctrines of our religion were brought to a finality by Jesus Christ," does it necessarily follow that all men will understand them alike? May there not exist such a diversity of capacity in human minds as to render it impossible for a perfect uniformity to obtain even though all should "act from the single force of divine authority." For though all might be moving in one direction, namely—towards the absolute truth, still there would obtain quite a variety of opinions, until they all arrived at the unity of faith—the stature of perfectness. Variety almost, if not quite infinite was evidently designed in the capacities of intelligences, as in all the other works of the Creator. Hence, admitting all equally honest sincere and earnest in their search after truth, it by no means follows, that all will perceive the same phase of truth at once. All, therefore, that is enjoined upon the finite is to be ever aspiring after, and approximating toward, the infinite. And all such intelligences who are so acting up to the highest of their capacity and capability, are not and cannot be chargeable with sin or resisting truth. Such an union—such a finality, is all that man can do, or all that God requires. Such transgress no law, violate no moral obligation.

The "conflict of ages" then is not wholly on account of sin, nor is sin alone the cause of its perpetuity. While I admit sin and the love of error (which also is sin) are a prolific cause of division and that self-interest seems to govern most men in pursuit of truth; still, I believe that there are those who are seeking truth for truth's sake, but who are, and for a long time will be, involved in error, or a partial comprehension of absolute truth.

Bro. C. says, "Nor do the various capacities and opportunities of men furnish any cause for their continual difference on religious questions. For if so, then it must follow, that God has not attempted to reveal his truth and will to man, or that, attempting to do so, He failed in his undertaking, because He did not comprehend man's weakness, or was not able to adapt means to that end so as to effect it."

Both the affirmation and the conclusion of the above sentence, I believe, are contrary to fact. For both the capacities, and the opportunities of men do furnish great cause for continual difference on religious questions. The parable of the talents is directly to the point. The man who has only one talent of capacity, may be totally unable to see truth in the same direction as the man of ten talents of capacity. To deny this universal fact of mentality, is too much like consolidating pot-metal with a sledge-hammer.

Where much is given, much is required, and where but little is given, but little is required, is a law of the divine government; and he who undertakes to maintain a theory, at the expense of this law of divine order, ought well to count the cost. For it is written as with the point of a diamond, both in the book of nature and revelation, and that too on every page.

Nor neither do the consequences supposed by Bro. C. follow, viz., "That God has attempted to reveal his truth or will to man, or that in attempting to do so, He failed in his undertaking, &c. For not only have uninspired men differed as to what God has revealed; but even inspired men have understood the same revelations differently. Paul and Peter and James had different views and opinions respecting the revelations of divine truth, and yet the three acted under a full inspiration concerning the revelations of truth according to the common idea. And yet God attempted to reveal his truth and will" to those men and in a certain sense failed. Not because "He did not comprehend those men's weakness, or was not able to adapt means to that end, so as to effect it," when we rightly understand and explain the divine omnipotence or wisdom. For I think it will be found that the omnipotence of God does not consist in his power to do all things conceivable by a human mind. The omnipotences of God is not so absolute as that he can equally effect good and evil, or that he can at will change devils into angels, or sanctify every sinner in a moment. If God's power were thus absolute, would he ever have permitted sin to have entered his universe? and why would he not at any moment convert every sinner and every devil, and thus raise all beings up out of hell into heaven? It is owing to such false or perverted conceptions of God's omnipotence, that the monstrous and absurd doctrines of unconditional election and reprobation have arisen; and that still more absurd notion, that the damned in hell are damned in order that the saint in heaven may shout glory the louder, and ascend to a higher degree of holiness and perfection. Such therefore is the quality of the Divine Omnipotence, and such the quality of human intelligences, that it may be safely inferred that there exists both an intellectual and moral impossibility, that every revelation of truth by the infinite to the finite will be alike comprehended or understood by all; and all this without attacking any limit to the Divine Omnipotence, beyond that which absolutely exists in the divine mind. Admitting then, that "God's revelation is a finality" on all those points in regard to which determinate conclusions are required by Him, it by no means follows that all men will at once arrive at the same conclusion what those determinate conclusions are. For it might be assumed that the determinate council of God never determined that all men should at once perceive the finality on those points, and that God never required all men at once to determine what His determinate conclusions were. But on the contrary, that God designed such a variety in the construction of the human mind, as to afford a wide range and scope for the exercise of reason, honesty, and love or hatred of truth. Bro. C. says, "All that is necessary to bring us to a 'unity' and 'finality,' is that we become truly teachable and actually obedient to what we learn of God."

Bro. C. seems to confound the final result, with the progress of the human mind in arriving at a unity or finality. He seems to forget that humanity is now only approximating towards such unity or finality, that it has not as yet arrived at the stature of the perfect man. The weak in the faith are to be received and borne with. To undertake, at once, to produce a perfect agreement, conforming what truth is, would certainly be like consolidating pot-metal with the sledge-hammer of presumption, if not of arrogant audacity.

Concerning "tests of Christian character," referred to by Bro. C., I presume that even Bro. C. would not think it the duty of any one to act or believe contrary to what he honestly supposes is true and right. If my salvation depends upon my believing what my reason and judgment tells me is false, then my damnation may consist in my believing what my reason and judgment tells me is true. The truth is, he that truly and honestly embraces certain conclusions as truth, to him they are true, until otherwise convinced, and I cannot conceive how such a mind could feel condemnation. Such an one might be sent to hell, but he could never feel the justice of his doom.

While therefore I fully believe that there exists much difficulty in all men at once seeing truth in the same light, I as fully believe it the duty of all to put forth earnest effort, in order to finally bring about a finality. Nor are our preaching and writing in vain as Bro. C. seems to suppose. For although I must concede to others the right I claim for myself, to receive and promulgate what they understand to be truth; yet that by no means exonerates me from uttering truth as I understand it. Nor have I any fear that I shall be chargeable in the sight of God, as being in complicity with sin and crime, if I ever bear my protest against it, and so keep myself as to be unsupported by it.

S. S. GRISWOLD.

THE AMERICAN BIBLE UNION.

In a former article it was intimated, that, at a future time, some reasons would be given why our people should sympathize with and aid the American Bible Union. In accordance with this intimation, I beg leave to offer the following:

1. The work in which that society is engaged is one that ought by all means to be done. That the English Bible needs revision, in order to make it as faithful to the original as the scholarship of the present day is capable of making it, is a truth universally conceded by men of sense, whatever their theological opinions may be. The same is true of other versions in modern languages; for there is scarcely a single version in common use, in any living language, but what has at least as many and as great defects as our authorized English. Even the most recent translations, executed by Missionaries here, most of them, have been made to conform to the common English version, as a kind of standard text; so that they are, in re-

ality, rather translations from the English than from the Hebrew and Greek originals.—To remove obsolete expressions, and render the style more simple and easy of comprehension, and, by applying the strong light of modern criticism, to render the Text of the sacred volume more pure, and its translation more precise and accurate, is the work of the Bible Union—a work which every intelligent and pious Sabbatarian would rejoice to see accomplished, and in the attempt to accomplish which he must of necessity feel a deep interest.

2. The principles by which the Bible Union is governed in the execution of its work are unexceptionable. The principles are well set forth in the following "General Rules":

"1. The exact meaning of the inspired text, as that text expressed it to those who understood the original scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

"2. Wherever there is a version in common use, it shall be made the basis of revision, and all necessary interference with the established phraseology shall be avoided; and only such alteration shall be made, as the exact meaning of the inspired text and the existing state of the language may require.

"3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

It would be difficult to improve upon the above Rules. They are an embodiment of simplicity, clearness and reasonableness—in perfect harmony, it seems to me, with common sense and common conscience.

3. The Bible Union is unsectarian. It has no system of theological opinions. Its simple faith is, That the Bible is the word of God, and that all men have a right to possess it, each in his own language, in all possible plainness and purity. To this faith what sincere Christian can object? All Christians are invited to cooperate in this work; yet the Union is not a confederacy of denominations; and, should the faithful translation of the Scriptures even annihilate all existing denominations, every intelligent friend of this society is pledged to abide the result, thanking God that his word has operated to the demolishing of strongholds. Scholars of various and conflicting religious opinions have been employed by the Union in the work of revision; and so far as I know, all have been treated with equal courtesy. Indeed, to build up a sectarian structure on the unsectarian foundation of principles exhibited above, would be next to impossible, in an intelligent community like ours.

4. The Bible Union has given good evidence of its ability to accomplish the work it has undertaken. At first, many who loved the cause of revision hesitated to identify themselves with this society, fearing that it would prove a failure, for want of men or money, or both. But the crisis has passed. That question is, in a great measure, settled. It has found the men competent to do the work, and it has thus far, procured the necessary means. It is now evident, that nothing short of a special intervention of Divine Providence, can prevent the Bible Union from giving to the world a revised English version of the Bible that will be vastly superior to any existing version in the same language. The practical question is not, Shall the Union succeed in its main object? But, Shall we have a share in its success? Shall we help, by our prayers and contributions, and suggestions, from time to time, to render that success as complete as possible? In this point of view, the Bible Union undoubtedly takes precedence of all other organizations at present engaged in revising the Scriptures. There are other societies, (chiefly in England) engaged in this work; but they have not yet shown the ability to accomplish the object; nor is it possible that, under the most favorable auspices, they could execute the task, either more faithfully, or with greater ability, than the Bible Union. Those societies are composed of noble Christian brethren, who are doing a great and good work; but it does seem, at present, as if the American Bible Union has been destined by Divine Providence to hold the foremost rank in the great revision army.

But Sabbatarians should especially rejoice in the progress of this enterprise, and aid in its accomplishment.

1. Because we, more, perhaps, than any other people, insist upon the sufficiency of the word of God. We know no other standard either of faith or practice. Hence it is of special importance to us, that our English Bible be made as free from errors and defects as possible.

2. Because, however ardently we may desire to see and use an improved version of the Scriptures, we do not possess the means, nor the ability, to execute a revision that would be satisfactory to our own minds; nor, could we even do this; have we the influence necessary to introduce it to favorable notice.—Hence, we should rejoice that God has raised up a powerful society, pledged to do this work on the very principles that we ourselves would adopt, had we the means to carry them out.

The question now naturally arises—What can we do for this cause? Perhaps some of us have done and are doing all that we were, or are in duty bound to do. Perhaps not. At all events, we can—1. Pray for the prosperity of the Bible Union. 2. Give of our money, according to our ability, to furnish the necessary "material aid." 3. Speak favorably of its principles and its works among our acquaintances. 4. Many of us can, just as well as not, attend the annual meeting of the Union next October. 5. Many of us can subscribe and pay in advance for the Monthly Reporter, or Quarterly for both. Other things, doubtless, we

might all do, for the advancement of this noble cause; but I do not wish to be further tedious to my brethren. May the God of the Bible direct us in the path of true wisdom.

DOES THE WORLD GROW BETTER?

Those who read the Scriptures, and are accustomed to reflect upon the truths of prophecy, and to compare predicted with fulfilled events, must be forcibly struck with the mirror-like truthfulness of what is written concerning the latter days of the world's history, as compared with the actual or present state of affairs; and must also have some occasion to be alarmed at the near approach of those troubles particularly spoken of.

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasure more than lovers of God."

Have we not abundant evidence before our eyes even in this city, that the restraints of morality, and religion, are being removed from our midst? and that riotous, rebellious, and wicked men, are becoming more prominent, and active in their schemes, as well as more hostile to the supremacy of Law! They seem to be doing all in their power to hasten the day of darkness and gloom, which gathers thick with impending mischief to the world.

We give below a specimen of modern method of explaining various disasters that occur to men who venture to do ordinary business on the first day of the week.

There are several considerations that lead us to doubt whether there is any truth or propriety in such a treatment of the case.

1st. We see no reason to think that men are punished in this life for their sins.

2d. We see no reason to believe that God regards it to be sin for men to work on Sunday, either on steamboats, railroad cars, or at any other honest employment.

3d. Such a representation of God's Providence over men, leads to Infidelity. For whoever observes the course of events, sees that such misfortunes are as likely to befall an excursion boat, or train, freighted with Sunday-School scholars and teachers, or a delegation of ministers, going to attend a religious Anniversary, as a Sunday pleasure party.

4th. When men see religionists trying to enforce the fictitious claims of their fictitious ordinances and laws, by fictitious arguments, they learn to reject also the truth which such men may urge upon them, and become worse instead of better for all the labor bestowed upon them.

THE CONSEQUENCES OF SABBATH-BREAKING.—I regret to believe it to be a fact that the Memphis and Charleston Railroad, the first great Southern work of the kind, by which the waters of the Atlantic have been united with the Mississippi, was opened upon the Sabbath. This, I believe, is the fact. And what is the result of the Sabbath-breaking runnings of this road in a single month? At almost every beginning an engineer is killed and a locomotive smashed, which altogether cost the company not less, we suppose, than twenty thousand dollars. And while I write I have before me the statement in one of our city papers, as follows, viz.:

"We regret to learn that a very serious accident occurred to the train conveying the military and fire companies from this city to the Charleston jubilee, on Sunday evening, at four o'clock, by which one man was killed and eight or nine others wounded."

And scarcely had we read the above before a telegraph dispatch was received announcing a similar disaster to the train which left here, we believe, for the same jubilee on the Sunday morning previous, and upon which many of our citizens left "to save a day." Thus has a chain of disasters amounting to almost one for every week of its running, marked the open defiance of God and disregard of the Sabbath in the opening of this great road!

LAYING ON OF HANDS.—The primary power (if any exist) is in the church, and the secondary where the first is. Ordination essentially is the public recognition by a church of a Brother's privilege to preach; which privilege or right existed prior to or even without such recognition. That recognition may be accompanied with prayer, fasting, and the laying on of hands of any or all the members of the church, as their act delegated to a selected number.

"The Impending Crisis of the South; how to Meet it." By Hinton Rowan Helper, of North Carolina.

We have seen no volume better calculated to convince Southern men, of the advantages which the immediate abolition of slavery would secure to the South, than this book just issued from the press of Burdick Brothers, No. 8 Spruce street. It casts no unmerited reproach upon slaveholders, nor does it display any special sympathy for the blacks; but, by a show of results, drawn from a comparison of Northern and Southern enterprise and progress, makes a most conclusive plea for freedom.

NEW ORLEANS AND THE SABBATH.—The Lower Board of Councils in New Orleans, voted favorably to a request for the use of Congo Square for balloon ascensions on the Sabbath. The Board of Aldermen, by the casting vote of the chairman, amended by a provision to prevent ascensions on that day. The Courier comments severely on what it would call an effort to introduce "a Puritanic, dull, dreary, in-door, silent inglorious Boston Sunday," and contends that nine-tenths of the people approve of "open theatres, military processions, and firemen's parades," &c., &c., on the Lord's day. The Creole on the other hand, contends nobly for due observance of the Sabbath, as connected with the best interests of the people.

Rev. James Le Ferre will be installed pastor of the Reformed Dutch church at Raritan, New Jersey, on Thursday next.



Miscellaneous.

Losses. Upon the white sea-band There sat a pilgrim band Telling the losses that their lives had known...

The Squatter Family. Among the early settlers of the West were many who moved out and selected sites for their homes upon any unoccupied land they might find...

Moral Snasion. There is nothing like "moral snasion." It has grown to be a great and controlling institution. The best example of the same occurred in San Francisco recently.

A Sleep Walker. During the revolutionary war there was a gentleman of large property residing in Brooklyn, who was addicted to the habit of walking in his sleep.

Strawberries. If not done already, lose no time in taking out all weeds and grass; and, if the plants are as usually the case spread over the whole surface of the bed, thin them out...

As soon as she fired, she stepped on one side of the door, and immediately two rifle balls passed through it, either of which would have killed her.

"Thank God!" said the mother in a whisper to her daughter, "there are but two. They are the three that went to hunt with your father, and one of them is dead. If we can only kill or cripple another we shall be safe."

The conversation had hardly ceased when two more rifle-balls came crashing through the window. A death-like stillness ensued for the space of several minutes...

The pioneer women of the West, like the men, were made of sterner stuff than enters into the composition of most of our modern ladies and gentlemen. They were brave in entering the wilderness, and they showed themselves equally so in grappling with its difficulties...

There is nothing like "moral snasion." It has grown to be a great and controlling institution. The best example of the same occurred in San Francisco recently. If not, I can inform you thereon—that the chief of California is frequently, if not often, infested by Chinamen.

During the revolutionary war there was a gentleman of large property residing in Brooklyn, who was addicted to the habit of walking in his sleep. Panic-struck at the invasion of the enemy, he daily expected that his dwelling would be ransacked and pillaged.

bor had ceased, which left him no means of earning a support for his family. To augment his misery, his only son lay confined by a violent fever, without any one of those comforts which his situation demanded.

"Of the Censer, with the Incense thereof, full account is found in Leviticus x: 1, when Nadab and Abihu, with others of the rebellious priests, having presumptuously put strange incense in their censers, and went into the Tabernacle to offer, in direct contravention of the orders of the Deity, through Aaron the High Priest, for which offence the ground opened and swallowed them—being the first account we have, either in sacred or profane history, of an earthquake.

A True Test. A true test of the reality of any religious influence is the permanent effect it produces on the heart and life. The blind man who had his sight restored, made an unanswerable reply to those who endeavored to mystify the power of Christ, when he said, "This much I know, that whereas I was once blind, now I see."

7-10ths with which to pay 10-7ths. About seven-tenths of the pastors of our churches really need at least ten-sevenths of their present salaries to support them. Suppose we make a bill of their necessary expenses, and see how it will foot up.

Transplanting Evergreens. I wish to give my rules for transplanting evergreens. To me it seems as easily transplanted as the apple tree. The time here is about the 15th of June, or after the tops have made from one to two inches new growth.

ONE ADVANTAGE OF ROTTEN MANURE.—There is an evil spreading over the land that is using fresh manure; for it is quite evident that among the hay, &c., fed out to cattle, a vast quantity of the seeds of noxious weeds, as Canada thistle and others as had, go with the fresh manure, and then the land is filled with weeds that are almost impossible to eradicate.

rows, now is the time, if not already done, to mulch the ground that it may be moist, and the fruit remain clean. Recently cut grass spread over the surface, is very suitable for this purpose.

"Judas received thirty of these pieces for the betrayal of the Saviour, as mentioned in Matthew xvii: 15. They were the largest pieces of silver coined, and nothing less than thirty of them could have purchased a field in or near Jerusalem. We learn from Matthew that when Judas began to reflect that he had been the cause of shedding innocent blood, he went back to the High Priest who had given him the money, and laid it at his feet.

When the berries begin to turn whitish, or ripen off, less moisture is necessary, as too much spoils the flavor. If very dry weather at this time, some rain water may be given around the plants, but not on the fruit.

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LABOR AND EDUCATION.—A school has been opened at Whiteville, Conn., to give young men a practical education. Connected with the school is a large factory, filled with machinery, manufacture of toys. This branch has been selected, as it comprises the largest variety of trades. Each pupil will be required to devote five hours each day to the educational department, and five hours of each day to the mechanical department, and keep day-book and ledger of his work and its results.

Publications of the American Sabbath Tract Society. THE AMERICAN SABBATH TRACT SOCIETY publishes the following Tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y. viz: No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

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